The Spirituall Verſes and Proſe

OF

JAMES HUNT:

CONCERNING

THE ADVANCMENT

OF

Chriſt his glorious and Triumphing Church,
Wh ich by degrees ſhall flouriſh over the face of the
whole world, which will be to the overthrow
of the Divill, and the falſe
Church.

Dedicated to the Kings moſt Excellent Majeſtie, and to the moſt Honorable and High Court of PARLIAMENT.

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The Spirituall Verſes and Proſe OF JAMES HUNT.

Ow Chriſtian reader, the Apoſtle *S. Paul* ſaith plainly, *Col. 3.16. Let the word of Chriſt dwell in you richly in all wiſdome, teaching and admoniſhing one another in Pſalmes, and Hymnes, and ſpirituall ſongs, ſinging with grace in your hearts to the Lord.*

Wherefore by that grace that God hath given unto me, I have writ ſome part of my mind in a ſpirituall ſong, which will be to the praiſe and glory of God and to the confounding of the divill: For my proſe will cleare and prove my verſes to be ſound and true, for Chriſt Ieſus, who is the perfect God, he ſaith plainly, *Iohn. 16 When he the Spirit of truth is come, he will reprove the world of judgment.* Now by that ſpirit of truth which our glorious God hath given unto me, I will plainly and boldly ſay, if I have not thereby, I ſay by the help and power of God, reproved and quite overthrowne the Biſhops and all their Clergy both in their doctrine, and in their judgment, as concerning true and ſound Religion, I will deſire no mercy, but be content to be put to death under the judgment of the high Court of Parliament, whom God, I hope, hath gathered together for the tryall of the Spirits: Wherefore I *Iames Hunt*, a Miniſter and Meſſenger of *Ieſus Chriſt*, do humbly beſeech you

you all, for the mercies of God, and the true love that is in *Iesus Christ*, that you will obserue the Councell of *Saint Paul*, which saith, *Quench not the Spirit, despise not Prophecying but proue all things and hold fast that which is good.* Wherefore I beseech you to read my book thorow with obseruation, which I hope will be to your everlasting joy and glory.

Christian Brethren, it is written, *Reue.* 19. 11. *Behold a White horse, and he that sat on him was called faithfull and true, and in righteousnes he doth judge and make Warre.* I understand he that sits upon the White horse signifieth *Christ* and his Ministers, which are men of Warre, to fight the spirituall battle of the Lord; For *he that is joyned to the Lord is one spirit.* 1 *Cor.* 6. 17.

Wherefore I Iames Hunt *to* London *come,*
As Souldiers do by sound of the Drum,
To see if there be any spirituall Souldier in this towne,
That can be able the plaine Plow-man to confound:
If there be any such here, or shall come hither,
I pray let him be Captaine to weare the Feather.
But some of the Clergy say I am a foole;
It is because I am not taught in their schoole.
Why Mus *a Mouse, and* Pediculus *a Louse,*
Will not that serue in a Country House?
But Greeke and Latine I must you tell,
I pray will you my words marke well;
Your kingdome will be quite throwne downe,
By the cleare voice of the trumpet sound.
For you haue so many false doctrines rais'd,
By your Latine tongue and Greeke phrase,
That now I trust in our glorious God,
The plaine English tongue will winne the praise.
For there are very few Mysteries in the Gospel that be so strong,

But they may be unfolded by the plaine Engliſh tongue.
But Greeke and Latine have you not heard of the great whore,
That ſeekes my life for to devoure?
Her name is Myſtery Babilon *the great,*
For Greeke and Latine is her ſeat.
By which ſhe hath advanc'd her ſelfe to great honour, and renowne,
But the ſword of truth will cut her downe:
For I underſtand by Gods great power,
She ſhall be confounded in one houre.
Wherefore Greek and Latine if you be offended at my writing or by (my word,
I pray let you and I try it out with the ſpirituall ſword.
Therefore looke to your ſelfe that you do not prove a Cow,
And ſo it may be ſaid as it was to your Captaine William:
I pray thee who is moſt foole now?
For the deepeſt ſcholler in Cambridge *Schoole,*
May be taught wiſdome by Chriſts foole.
But Greeke and Latine you ſay that I do climbe too high,
Your Pulpit *I muſt not come nigh:*
But I ſhall prove your doctrine is neither cleare nor ſound,
Therefore I pray let me get up, and do you come downe.
Now Greeke and Latine which in worldly wiſdome do excell,
What can you ſay do I not follow my text well?
For I praiſe God I have wounded the Whore upon the head,
That ſhe will bleed till ſhe be dead:
For all the Doctors in Rome *and* Spaine,
Cannot heale her up againe.
For the Spirit of God will burne her downe,
And lay her Levell with the ground:
I meane by the powerfull preaching of Gods word.
Which is the powerfull and fiery ſword.
Againe, Greeke and Latine, your halter will be fited to your head,
For you will be hanged till you be dead.

For I ſhall prove to you in briefe,
She is a murtherer and a thiefe;
And thus I end my ſpirituall ſong,
Hopeing I have done no man wrong.
For by ſpeaking that which is juſt and true,
I ſhall give the Biſhops Clergie their full due.

For by the helpe and power of God I will boldly ſay with *S. Paul* 1 *Cor.* 2. 12. *Now we have not received the ſpirit of the world but the ſpirit which is of God that we might know the things that are freely given to us of God:* Which things we ſpeake not in the words which mans wiſdome teacheth, but that which the Holy Ghoſt teacheth, comparing ſpirituall things with ſpirituall, that is comparing ſpirituall light with ſpirituall light, and ſpirituall darknes awith ſpirituall darknes: For all falſe doctrine with falſe worſhip is diſcovered and overthrowne by the power and glory of the light which is revealed in the Goſpell of Chriſt: Which things we ſpeake not in the words which mans wiſdome teacheth (marke this point I beſeech you) for the Apoſtle ſaith plainly, not in the words that mans wiſdome teacheth, I underſtand, an naturall man that hath but the light of nature may be taught the Latine and Greeke tongue by his tutors inſtructions; but the Apoſtle ſaith in the 14 verſe, *The naturall man receiveth not the things of the ſpirit of God, neither can he know them for they are fooliſhneſſe unto him*: And I have ptoved it ſo to be for I have bin this ſeven yeare among the Clergy in this City, and and in the Country, to prove that by the coming of *Chriſt* in the fleſh, and his ſuffering one the Croſſe, and the power of his reſurection, he hath ranſomed his people quite off from the old Law and Teſtament which is the bondage of death and corruption; But unto this day I can find but one man among them all that will beleeve the plaine evident truth; therefore

I ſhall prove their doctrine is pure in ſhew, but little in ſubſtance; For God doth not tye himſelfe to the Art of ſchollerſhip, which tho Clergy have bin taught in the Univerſity, for he ſaith expreſly by the divine power of his Word, 1 *Cor.* 1. *God chooſeth the fooliſh things of this world to confound the wiſe, and God hath choſen the weake things of the world to confound the things that are mighty.* Wherefore I ſay plainly God hath raiſed me up to ſhew his power in weaknes to confound the Biſhops and all their Clergy both in their doctrine and their judgment, as concerning true and ſound Religion. It is written, in *Reve.* 20.8. concerning *Gog* and *Magog*. I underſtand this *Gog* and *Magog* ſignifieth the divill, and all his carnall miniſters, which are alwaies raiſing up warr and battle againſt Chriſt, and his elect children; it is ſaid in the 9. verſe, *They Went upon the breadth of the earth, and camped the Saints about;* I underſtand and can prove the Pope and all his Clergy, and the Biſhops here in *England* and all their Clergy, upon both ſides they have blinded and deceived all thoſe people that are as yet held under their power. Again for the *Turke*, the divill hath his carnall miniſters amongſt them, whereby he hath deceived all thoſethat belong to his Kingdome. Againe, for the Heathens the divillhath his heathen Philoſophers, wherby he hath deceived all thoſe that belong to his dommion. Thus the divill and his carnall miniſters have ſpread themſelves over the whole world, but it is ſaid fire came down from God, out of heaven and devoured them, I underſtand, and ſhall prove the fire that commeth downe from God out of heaven, ſignifieth the divine power of the word of God in the Goſpel of Chriſt, which ſhall ſhine ſo cleare and powerfully, that it will burne and conſume all falſe doctrine which belongeth to the divill. For *Iohn Baptiſt* was a burning and a flaming light: Againe it is ſaid of our glorious

glorious God *Heb.* 1 *Who maketh his miniſters a flaming fire.* For as a temporall fire will burne temporall buildings down to the ground, even ſo the Word of God in the Goſpell will bee a ſpirituall fire, to burne down all falſe doctrine and falſe worſhip by degrees from the face of the whole world, and Chriſt and his glorious Church ſhall flouriſh. Wherefore I ſay with *S. Paul*, 1 *Cor.* 3. 12. If any man ſhall build on this foundation, I mean upon the bodily Temple of *Chriſt*, which is the glorious Church, if he ſhall build gould, ſilver, precious ſtones, every mans worke ſhall be made manifeſt, for the day declare it: that is, the light of Gods word ſhall prove his doctrine whether it be ſound or falſe, if any mans worke abide, he ſhall receive a reward, that is a reward of eternall glory, but if any mans worke ſhall be burnt he ſhall ſuffer loſſe, but he himſelfe ſhall be ſaved; ſo as by fire, I underſtand, if any man have gathered to himſelfe any doctrine which is contrary to the word and will of God, he muſt count that labour to bee as loſt, but when hee ſhall bee reconciled to *Chriſt* and to the obedience of his Word, hee ſhall bee ſaved by the divine power thereof, which ſignifieth the Holy Ghoſt and fire; Now I ſay plainely, if there bee any Divine, or any other man, that can finde any one place of Scripture in the new Teſtament, for to prove the miniſtration of the old Teſtament, is to be joyned to the glorious Church of Chriſt, which is his body, if I cannot finde 3 other plaine truths to burne up his judgement, I will be content to be burned under the judgment of the high Court of Parliament, whom God I hope hath gathered together for the tryall of the ſpirits; wherefore we receive a Kingdome that cannot be moved, that is ſuch a Ieſus, and ſuch a Goſpell, as ſhall abide and remaine for ever: let us have grace to ſerve God with reverence and fear, *For our God is a conſuming fire, Heb.* 12. Now I will ſhew you how God is a conſuming fire two wayes: Firſt, he is the fire of love, to burn and conſume all falſe doctrine and falſe worſhip out of the hearts and minds of the people, as for to cauſe them to hate and forſake it. *For Chriſt ſo loved his Church, and gave himſelfe for it, that he might preſent it to himſelfe a glorious Church, not having ſpot or wrinckle: Epheſ.* 5. This place of Scripture doth ſignifie that Chriſt would have his people to be ſo chaſt unto himſelfe and to his Goſpell, that it ſhould be free from all falſe doctrine, and falſe worſhip which belongeth to the divell: *For God is love, and he that dwelleth in love, dwelleth in*

God,

God, and God in him : herein is our love made perfect, that wee may have bouldnes in the day of judgment, becauſe as he is, ſo are we in this world and ſo (I praiſe God) am I in this world, for the ſpirit of God drawes but one way, that is to Chriſt, and to the obedience of his glorious Goſpel; But on the other ſide, God will be found to be the fire of Wrath to deſtroy all thoſe carnall miniſters or any other falſe powers, whatſoever it be, with everlaſting plagues and torments of hell fire, that ſhall wilfully fight againſt Chriſt, and againſt the divine power of his word, if they do not repent, and yeeld obedience unto it, as I prove plainly in 2. *Theſ.* 1.7. *When the Lord Ieſus ſhall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and obey not the glorious Goſpell of the Lord Ieſus Chriſt, who ſhall be puniſhed with everlaſting deſtruction, from the preſence of the Lord and the glory of his power.* Thus I have ſhewed you in breife how our God is a conſuming fire two waies.

For God hath commanded me to ſing a joyfull and a mournfull ſong,
To ſhew and prove by the divine power of his word his mercies and his judgments they are both exceeding ſtrong.
His mercies towards all thoſe that ſhall love and him obey,
But his fiery wrath & judgments towards thoſe that ſhall refuſe and ſtill ſay nay.

It is written *Eph.* 5. 13. *All things that are reproved are made manifeſt by the light*. Now by that glorious light God hath given me, I will ſhew you in breife, what abominable hipocrites the Biſhops and all their Clergy are in the ſight of our glorious God, for they are alwaies teaching and preaching that the people may love God, and obey his commandements, but I ſhall prove that they are the men that are enemies againſt God, and will not obey his Commandements, for the firſt point I ſhall prove, that all thoſe divines that do deny the divine power of the word of God, they are enemies againſt God, now the Biſhops and their Clergy ſay, that there is no perfection for the people ſo long as they are here in this world, but I ſhall prove, that Chriſt doth preſent his whole Church perfect before God the Father; *For by one offering he hath perfected for ever them that are ſanctefied, Heb.* 10. 14. But ſome people may ſay, how are we ſanctified? My anſwer is, through beliefe and obedience to the truth; for Chriſt ſaith plainly, *Iohn* 17. *Sanctefy them through thy truth*: Thy word is truth, Chriſt is the word, and the word is Chriſt, which is revealed in his glorious Goſpel. Again, I can prove that Chriſt hath a triumphing Church here upon earth, but that the Biſhops and their Clergy utterly deny; But if I aske any of them if they beleeve that the Goſpel of Chriſt, was preached by Chriſt and his Apoſtles here on earth, they will anſwer yea, then I anſwer to them again, as in 2 *Cor.* 2. 14. *Now thanks be to God who al-*

waies

causeth us to triumph in Christ Iesus; for Mercy, Love, and Charity, rejoyceth and triumpheth against judgment; for *S. Iames* saith plainly, *He shall have judgment without mercy which sheweth no mercy, and mercy rejoiceth against judgement.* But what judgment? I say not against the righteous judgment of God, but against the divill and his false and deceivable judgment; thus I have proved in briefe, that God hath a triumphant Church here upon earth. Againe, I can prove that all those people that are and shall be sanctified, by the divine power of the word of God, they are thereby made both God and man. but that the Bishops and all their Clergy utterly deny, but if I aske any of them if Christ be not God and man, they will answer yea, then my answer is 1 *Iohn* 4. 17. as he is so are we in this world, *For know you not how that Christ is in you except ye be reprobates*, 2 *Cor.* 18. 5. again 1 *Cor.* 6. 19. *What know you not that your body is the Temple of the Holyghost which is in you*, again *Eph.* 4. 4. *There is one body and one spirit, one God and Father of all, who is above all, and through all, and in you all*; Now if God the Father, and God the Sonne, and God the Holy Ghost, be in his people by the divine power of their word, I hope there is no man can prove me a lyer, because I say Christ and his Church is God and man, for as a temporall tree hath a aboundance of boughs and branches, and all make but one tree, so on the other side, all those people that shall be reconciled to Christ and to the obedience of his word, they shall be joyned to his glorious body, and all make but one compleat body though they shall be infinite in number, for the Apostle saith plainly, *Col.* 2. *Ye are compleat in him who is the head of the Principalities and powers:* Again, as a temporall tree all the boughs and branches have their life and nourishment, from the roote and stock, so on the other side, all the children of God have their life and nourishment from Christ, and the divine power of his word, which is revealed in his Gospel. Again, I can prove that all those people, that are and shall be sanctified by the divine power of the Word of God, they are thereby made Kings, Priests, and Prophets, to God, but the Bishops and their Clergy say, there shall be no more Prophets, but I have proved and shall prove, that that they themselves are all false Prophets, which oppose themselves against the plaine truth of God. It is written, *Reve.* 1, *By the blood of Christ we are made Kings and Priests unto God the Father*; This point of Scripture doth plainly prove that it is not in a Bishops power to make a man a Priest, for the spirit of God proves plainly, it is by the vertue and divine power of the bloud of Christ; Again, 1 *Pet.* 2. *Ye are a royall Priesthood to shew forth the praises of him, who hath called you out of darknes into his marvilous light*; But how shall the people shew and set forth those Riches, and Honour, and Glory, that belongeth to Christ and his Church, but by declaring of his Word, which

is revealed in his Gospel, wherefore I praise God, I plainly understand, because the Bishops and their Clergy will suffer none but themselves to be teachers in the Churches, but now I make no doubt but God will have his power knowne, that he will allow and maintaine, that al his people shall be preachers, according to that rule which the Apostle sets forth, 1 *Cor.* 14. 29. *Let the Prophets speake two or three, and let the other judge, for yee may all Prophecy one by one, that all may learne and all may be comforted:* For to Prophecy is to open and unfold the Mysteries and Parables in the new Testament, to the true meaning and signification; againe he saith in the 37. verse, *If any man thinke himselfe to be a Prophet, or spirituall, let him acknowledge that these things that I write unto you, are the Commandements of the Lord.* Marke I beseech you the saying of the Apostle, first he exhorts the people saying, When the Church are come together they all may Prophecy one by one, that is in an orderly and decent way, for these things that I write are the Commandements of the Lord: Hereby I plainly understand and prove, that God hath commanded that every man should have free liberty to exercise his gift, according to that measure of grace which God hath given him, now because I have desired to declare my mind to the people in Churches, to the praise and glory of God, as he hath commanded me to do, by the divine power of his spirit above, which is agreeable to his word here below, for this cause I have bin ten times cast into prison. Againe one of the Church-Wardens a Schoole-Master, which by his Greeke and Latine tongues hath advanced himselfe to a great deale of Worldly wealth, he commanded two of his Schollers to hang me in the Church, for they and he flew upon me, and put a cord about my necke, and had almost murthered me in the Church. Now I made my complaint to a Magistrate, but his answer was that I had no authority to speake in the Church: Indeed I have no authority from the Bishops, but I hope all those that shall read my booke or here it read, may plainly understand that I have authority from a glorious God, whose power and authority will be found to be greater then the Bishops; wherefore I now appeale to the most Honorable High Court of Parliament, hopeing to find mercy and justice at your hands, for I have already proved the Bishops and all their Clergy to be theeves and robbers, and now I shall prove them againe to be murtherers in a spirituall way; for the Apostle saith plainly, 2 *Cor.* 3. *the Letter killeth:* I understand and shall prove, that the Letter that killeth, signifieth the Divill and the old Law, for the old Law is the spirit of bondage and so is the Divill, for the Apostle saith plainly, and so say I, *Rom.* 7. 6. *Now we are delivered from the Law, that being dead wherein we were held as held under the chaines and bondage of Sathan, that we should serve in newnes of spirit and not in the old-*

neſſe of the Letter. I ſay, in the newneſſe of the Goſpel, not in the oldneſſe of the Law: but the Biſhops and al their Clergy teach the people, ſaying, the old Law is the rule of obedience, but I ſhal plainly prove, the more they bring the people under the obedience of the old Law, the more they bring them under the bondage of the divell; for S. *Pauls* zeale was to the old Law when he was a perſecutor of the Church of Chriſt, and then I hope you wil al ſay with me, in ſo doing he was an enemy to God, and a friend unto the divel; for hee ſaith plainly, *Phil.* 3. *Concerning zeale perſecuting the Church, touching the righteouſneſſe that is in the Law blameleſſe.*

Thus I have proved to you in brief, that S. *Pauls* zeal was to the old Law when he was a perſecutor of Chriſt. It is written *Heb.* 2. 14. *Foraſmuch as the children were made partakers of fleſh and bloud, Chriſt himſelfe took part of the ſame, that through death he might deſtroy him that had the power of death, that is, the divell, and ſo deliver all thoſe who through feare of death were all their life time ſubject to bondage.* I have already proved, that the old Law is the ſpirit of bondage, and ſo is the divell, which Chriſt hath redeemed all thoſe people from that will be reconciled unto him, and to the obedience of his Word. Thus I have plainly proved the Biſhops and all their Clergy to be murderers in a ſpirituall way. Againe, I have proved them all to be theeves and robbers, for by their falſe doctrine and falſe power they rob the Church of Chriſt of thoſe riches, honour and glory which belongeth unto it. Againe I have proved them all to be abominable hypocrites, which alwayes are teaching and preaching that the people muſt love God and obey his commandements, and yet themſelves are enemies againſt God, and will not obey his commandements, for they will not ſuffer thoſe things to be done in the Churches which God hath commanded by the divine power of his Word, and the plain truth is, the Magiſtrates and Church-Wardens doe yet maintaine and uphold them in their abominable wickedneſſe. I pray God give them all grace to be reconciled to be reconciled to Chriſt and the obedience of his Word, which if they ſhall wilfully refuſe to do, they will be ſure to draw downe the fiery wrath of God upon their own ſoules. Wherefore I hope if the Magiſtrates and Church-Wardens ſhall underſtand by the powerfull Word of Gods command, that God hath raiſed me up to be a true and ſound Preacher of his Word, I hope you will all have that wiſdome to lay down your perſecuting ſword. Againe I underſtand, the cauſe why the Biſhops, all their Clergy and doctrine is ſo falſe and exceeding poore, is becauſe they are climbers, and come not in by the doore.

It is written *Acts* 19. *A certaine man named Demetrius a Silver-Smith, which made Shrines for Diana, brought no ſmall gaine to the craftſmen whom he*

called together with the workmen of like occupation, and said, Sirs, you know that by this craft we have our wealth. This place of Scripture gives a plain and perfect resemblance concerning the Bishops and all their Clergy, who by the art and craft of schollership which they have learned in the Vniversity, have gathered to themselves such abundance of worldly wealth and earthly magnificence, now they begin to call and gather themselves together, saying, if wee shal suffer the plain English tongue to be Preachers, that wilbe a means wherby our art of schollership wilbe little set by, or come to nothing: and the plain truth is, I have already proved, and shall prove again in briefe, their doctrine wilbe found as just nothing, for the Apostle saith plainly, so say I, 2 *Cor.* 5. 11. *If any man be in Chtist, he is a new creature*, and to be a new creature is to be reconciled to Christ and to the obedience of his Gospel, *Old things are past away, behold all things are become new.* The old things that are past away signifie the ministration of the old Testament, which Christ hath redeemed us from. Now we know in all the Churches in *England* which have been for a long time held under the power and government of the Bishops and their Clergy. First they read a lesson in the old Testament, and another in the New, and when they are up in the Pulpit, they joyn in their doctrine the ministration of the old Testament and the New together, and in so doing, they have blinded and deceived all those people that are as yet held under their power. Thus I have proved in brief their doctrine is as just nothing. Wherefore now I make no doubt but that Prophecie which is written in *Rev.* 18. wilbe first fulfilled in the Bishops and all their Clergy here in *England*, which saith, in one houre so great riches are come to nothing; so I hope all those that shall read my book, or heare it read so much as may be read in one houre, may plainly understand, that I have by the help and power of God stripped the Bishops and all their Clergy quite naked, even as naked as a new-shorne sheepe that hath nothing to cover her nakednesse; but they scorne to learn of me whom God hath raised up to shew them how they might be cloathed with Christ his glorious robe of righteousnesse, that the shame of their nakednesse might not appeare. Wherefore now I trust in God that saying wilbe brought to passe which is written in the eleventh Verse, no man buyeth their merchandize any more, for all people by degrees shall see and understand, that their doctrine is so full of heresie and hypocrisie, which is so hatefull in the sight of our glorious God, that no man that loves God will buy of their deceiveable doctrine any more. Now I come to my text againe. *Behold a white horse, and he that sate on him was called faithfull and true, and in righteousnesse he doth judge and make warre.* I say once againe, he that sitteth upon the white horse signifieth Christ and his Ministers, which are men of war to fight the spiritu-

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all battell of the Lord. It is ſaid in the 14. Verſe, the armies that followed him, I ſay, that ſhall follow after Chriſt and his Miniſters, it is ſaid they were upon white horſes: we all know in a temporall warre the horſemen are very great in force and power, ſo in like manner all thoſe people that ſhall follow Chriſt and his Miniſters, their force and power will be exceeding great, that we need not feare nor doubt but that we ſhall get the victory; for the glorious unity, Father Son and Holy Ghoſt will helpe us to fight the battell. Now by the help of God I will ſhew you in brief what are the ſpirituall weapons that the ſouldiers of Chriſt muſt take up to fight againſt all falſe doctrine and falſe power that belongeth to the divel. It is written in *Eph. 6. Stand faſt, having your loynes girt about with truth: for the Law was given by Moſes, but grace and truth came by Ieſus Chriſt. Ioh. 1.* Wherefore if any Divine ſhal tel you that the old Law is to be joyned to the glorious body of Chriſt, you may anſwer him plainly, he ſpeaks not the truth. Again, put on the breſt-plate of righteouſnes, not the righteouſnes which is of the Law, which S. *Paul* calleth his own righteouſnes. For if righteouſnes come by the Law, Chriſt died in vain. *Gal. 2. 21. For Chriſt is the end of the Law for righteouſneſſe to every one that believeth, Rom. 10. 4. God hath made him to be ſin for us which knew no ſin, that we ſhould be made the righteouſneſſe of God in him, 2 Cor. 5. 21.* Thus I have proved in briefe, the breſt-plate of righteouſneſſe ſignifieth Chriſt and his Word, which is revealed in his Goſpel. Againe, *Having your feet ſhod with the preparation of the Goſpell of peace.* Chriſt ſaith, In him we ſhall find peace, that is, al thoſe that wilbe reconciled to Chriſt and the obedience of his Word, Chriſt wil ſpeak peace to their ſoules, *For all the promiſes of God are in him yea and Amen,* to the praiſe and glory of his grace. For Chriſt who is the perfect God, he ſaith plainly, *Ioh. 5. 24. Verily verily I ſay unto you, hee that heareth my Word, and beleeveth on him that ſent me, hath everlaſting life, and ſhall not come into condemnation, but is paſſed from death to life,* that is, from the death and bondage of ſin and Satan, by the vertue and divine power of the Word of God in the doctrine of the new Teſtament, which is the life of glory and grace. Againe, *take the ſhield of faith whereby ye ſhalbe able to quench all the fiery darts of the wicked.* It is written *Gal. 3. 11. The juſt ſhall live by faith,* and the Law is not of faith; I ſay, not of the lively and juſtifying faith, for S. *Paul* ſaith plainly and ſo ſay I, *Gal. 5. 16. By the works of the Law ſhall no fleſh be juſtified,* for Chriſt was delivered for our offences, and was raiſed againe for our juſtification. Therefore being juſtified by faith we have peace with God through Jeſus Chriſt our Lord, which is by the divine power of his Word, which ſignifieth the ſhield of faith. Againe, *take the helmet of ſalvation;* for now I praiſe God, I plainly underſtand that ſaying

ing wil be brought to passe that is written *Luke* 3. *All flesh shall see the salvation of our God*, for now a glorious God wil shew and set forth by the divine power of his Word Christ and the true Church from the divel and the false Church, that al people by degrees shal discerne the one from the other with the eyes of their understanding, as plainly as they may discerne the Sun from the Moone with their bodily eyes: so all people shalbe forced to see the salvation of our God whether they wil or no.

For God by the divine power of his word, will open the eyes of the people so cleare, that they shall plainly see and understand, that there is no salvation to be attained but by Christ, and by the divine power of his word, which is the helmet of our salvation; so all those people that will be reconciled unto it, they shall see it to their everlasting joy and glory. But on the other side, all those people that shall wilfully fight against it, they shall see it to their eternall death and damnation, if they do not repent and yeeld obedience unto it. Again, take the sword of the spirit which is the word of God, the sword I understand and prove, that it signifieth Christ and his word, for in the beginning was the word, and the word was with God, and the word was God, Christ is the word, and Christ was with God, and Christ is God, for the word of God is quick and powerfull, and sharper then any two edged sword, *Heb.* 4. First it is quick in apprehention, for to cut and devide betwixt the Law and the Gospel. Secondly, it is powerfull to draw the people from the bondage of sinne and corruption, into the glorious liberty of the children of God. Thus I have shewed you *in* briefe what are the Weapons that the souldiers of Christ must take up to fight against al false doctrine, and false power that belongeth to the divil and his Kingdom of darknes; But if the trumpet give an uncertaine sound who shal prepare himselfe to the battel, wherefore I praise God, I have proved the Bishops and al their Clergy to be false preachers which give a false and contrary sound; for they are ministers of the Letter, which are instruments of the devil for in Gods sight they are no better, For the more powerfully vpon that instrument they do sound, the more they help the divil beare up his Crowne, I have proved the letter signifieth the old Law, and the Apostle saith plainly, and so say I, 1 *Cor.* 15. *The strength of sinne is the Law*, and the devil and al his carnal ministers they are yet the strengh of sinne, for by that authority that is given unto them they keep the people under unbeleife, for I say once again Christ is the end of the Law, to every one that beleeveth, wherefore I *James Hunt* humbly beseech al good Christian people

In the city and in countrey round
For to observe the trumpet sound,
Which kindly doth you all intreate:

To put on all your ſpirituall armory complete,
That you Chriſts ſouldiers may be found,
To help me get the Biſhops Clergies kingdome downe
So when we have won the victory,
Chriſt will give the crowne of glory to you and me.

To triumph in glory here for a time, and in the world to come world without end. It is written 1 *Cor.*6.2. *Know you not that the Saints ſhall judge the world?* I have already proved, that the Saints are al thoſe people that ſhalbe reconciled to Chriſt through belief and obedience of the truth. Wherefore I plainly and boldly ſay, that the Saints of God by the divine power of his Word ſhal proclaime a doome and judgment of everlaſting death and damnation againſt al thoſe people that ſhal wilfully riſe up in battel to fight againſt God and us, if they doe not repent and be reconciled unto God and us: ſo I make no doubt when we ſhal declare our proclamation which we ſhal receive from the divine power of God and his Word, it wilbe a greater feare and aſtoniſhment unto al thoſe people that ſhal riſe up againſt us, then if there were thouſands of thouſands of men in arms riſing up againſt them to deſtroy them, for the death of the body is as it were but for one houre, but alas, alas, the ſecond death which is the everlaſting death and torment of the ſoule, is to be lamented, which al thoſe miniſters or any other falſe powers whatſoever they be ſhalbe ſure to receive, that wil not be reconciled to God and to his Saints: now I wil ſhew you how the Saints wilbe knowne by their colours, for they muſt be white and red, which is to be diſcerned with the eye of mans underſtanding: for the white colour is to ſhew mercy, loue and peace to al thoſe that wilbe reconciled to God and to his Saints. But on the other ſide, the colour that is red, is to ſhew and ſignifie the fiery wrath of God to cut off and deſtroy al thoſe people that wil not be reconciled to God and his Saints: for Chriſt who is the perfect God, ſaith plainly, *Luke* 18.27. *Thoſe mine enemies that will not that I ſhall raigne over them, bring them hither and ſlay them before me.* Hereby I plainly underſtand, that God now will by the divine power of his word, which ſhall be executed by his Saints cut off, and roote out, by degrees from the face of the whole world, all thoſe people that wil not be reconciled to Chriſt, and to the obedience of his glorious Goſpel. Wherefore I *Iames Hunt*, a Miniſter and Meſſenger of Ieſus Chriſt, do humbly beſeech al the Saints and ſervants of Chriſt, that you wil now with valour and courage hold forth your kingly aud princely power, which we ſhal freely receive from the glorious unity, Father, Son and Holy Ghoſt, that by the divine power of the Word, which is the powerful and two-edged ſword, we may all with boldneſſe and courage hold forth the ſword of juſtice both ſpiritual and temporal

poral, to cut down and root out al thoſe people that ſhal wilfully fight againſt God and us, if they do not repent and be reconciled: for Chriſt is called a lamb for his meekneſſe and humility: again, he is called a lion for his valour and courage, to be revenged upon al his enemies that ſhal wilfully riſe up againſt him: for behold the Lion of the tribe of *Iuda*, the root of *David*, hath prevailed to open the book, and to looſe the ſeales thereof. I underſtand the opening of the book doth ſignifie the opening and unfolding of the myſteries and parables in the new Teſtament to the true meaning and ſignification to the praiſe and glory of God, and the confounding of falſe doctrine and falſe worſhip that belongeth to the divel, for we know that the Son of God is come, and hath given us an underſtanding to know him that is true, and I praiſe GOD, ſo am I in him that is true, even in his Sonne JESVS CHRIST, this is the true God, and eternal life, I in him, and he in me, by the divine power of his Word which liveth in me: I honour and glorifie the name of God our glorious Father for ever, and Chriſt Jeſus our Mediator and Redeemer, with the Holy Ghoſt, who is our loving Comforter, three glorious perſons, yet but one God: for as they three cannot be divided one from the other: no more can the true Church be divided from them three, to whom be al praiſe, honour, glory, power, might, dominion and Majeſty, now and evermore, world without end. *Amen.*

I acknowledge the Lords Prayer, and other godly prayers, that ſhal be agreable to the true worſhip and Honour of God, and Davids Pſalms ſhal abide in the Church of Chriſt for ever, but for the old Law and Teſtament, I plainely prove, that is quite aboliſhed by the ſuffering of Chriſt on the Croſſe.

Againe, the reading of the Common-Service booke, doth bring in the old Iewiſh Religion againe, which was under the Law, for the reading of that book doth ſo blind the mindes of the people, that they do not diſcerne betwixt the Law and commandements, which is unto death and condemnation, from the Law and Commandements which is to everlaſting life and juſtification, for the miniſtration of the old Teſtament is the Law of Commandements contained in Ordinances, which Chriſt hath redeemed us from. But on the other ſide, Chriſt is the Law and Commandements in the ſecond Covenant, I meane the New Teſtament, which is the book of life, the fulnes of him that filleth all in all.

Again, in the Common-Service-book there are very many falſe inventions, which are contrary to the true worſhip and honour of God.

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